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The fundamental principle is analogy. In the first place, if the forces of nature are controlled by spirits, these personalities must obviously possess enough human qualities to make the use of the term intelligible. De Groot is right, therefore, in beginning his great work on Chinese religion with the study of the way in which the dead are worshipped, for not only is this worship at the heart of Chinese religion, but the worship of gods and canonized heroes is patterned after it, and the ideas behind the other cults are similar to those underlying the worship of the dead.

A familiar but none the less surprising fact in the behaviour of purposive individuals is that at times they cease to behave in a purposive way. Sleep, trance and death have characteristics in common which naturally link them together. It has generally seemed reasonable to suppose that the awakening of a man was caused by the addition of something which was absent during his slumbers. Yet during our sleep we dream, and in our dreams move in a world which much resembles that of our waking moments and is none the less real while we are in it. An obvious and simple explanation is that while asleep our spirit enters or comes into communication with another world, or moves more freely about this, as the case may be.

But the purposive behaviour of any individual eventually ceases altogether, and it would appear that death is a permanent departure of the spirit from the body, wandering so far away that it cannot return. When a man is sleeping we call to wake him, and his return to consciousness shows that his journey cannot have been long. A fainting fit or a trance is more serious, since calling does not have same immediate effect. So in such cases the Chinese sometimes cry the person's name from the house top or beat a gong to bring him back. When death occurred, the ancient Chinese custom was not only to call for long periods, to wail and make as much noise as possible, but even to send men along the roads summoning the deceased back to his home. The clothes of the dead man also played a prominent part in the ceremonies, as they would attract his attention. " Calling back the soul bears the character of a prayer ", says the Li Ki, Chapter 12. The death howl and the great care taken of corpses in China are due to the same rea-

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soning. (DE GROOT, has treated the subject very fully in his *Religious System of China*, Book I, Part. 2).

As death is merely the departure of the spirit to another world, it is necessary, at least for most of us, to conceive what this other world is like. The easiest and simplest way, familiar to all peoples, is to think of it as a country similar in its main outlines to our present universe, in all but one respect. Therefore, the Chinese spirit world has its officials, its yamens, its police, judges and a complete social system in which a newly arrived spirit would have no difficulty in finding his bearings. But the chief difference between the two worlds is of the greatest importance. The future world is ethical, a place where virtue is rewarded and vice punished, where hells with grotesque physical punishments wait for the sinner, and heavens of rather earthly bliss for the good. Every Hsien city in China has or ought to have its city-god temple, containing the judge of the dead and his officials, as well as vivid representations of the sufferings in store for the wicked. (GILES, in *Strange Stories from a Chinese Studio*, has translated many tales which give the details of Chinese ideas about the future world. In the same volume is a Taoist pamphlet, the Yu Li Ch'ao Chuan, describing the ten hells. Doré, however, is the fullest authority on the subject.)

But the virtuous man on entering the next world receives not only happiness but power proportionate to his virtue while on earth. And as it is our duty to revere age and virtue in living men, it is much more our duty to reverence them in those whose authority and power have been enormoulsy increased by their entrance into the spirit world. For to the Chinese the two worlds are not more distant from each other than are the worlds of sleep and awakening, so that power in the one means power also in the other.

This transference of power from one world to the other can work both ways. Not only do spirits, ghosts, devils and gods exert influence on us, but living men may by their actions affect them. The worst evil that can befall a man is to have no male descendants to look after his welfare in the after world by sacrificing food, paper money and other things, and conversely " hungry ghosts " torment the living.

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his dead, the head of the clan sacrifices for his family, and the official reports to the god for the people he represents, ascribing the common good or evil to his own virtue or sin. A layman may pay for a religious celebration, but he plays a very passive part in it himself. There are, of course, no Confucian monks or nuns, but their place is taken by an official or his substitute.

In the temples are posted lists of contributors. Some time ago a temple in Anking came under the suspicion of the authorities for some reason, so the officials simply took the list of contributors and confiscated their land. But such lists do not usually mean more than that the persons named have performed good works by giving to the temple.

There seem to be four essentials in the worship at any of these temples: prayer, the kowtow or the bow (Chu Kung), incense and candles. Besides these there may be music, chanting and reading of sacred texts, offerings of various kinds, firecrackers and noises of considerable variety, and processions which may include the carrying of sacred images, banners, pictures and lanterns. There are also a number of observances connected with religion, like the special cakes in honor of the moon eaten at the Mid-Autumn Festival and the dragon processions on the 15th of the 1st month, which will not be described here because they are not connected with temples. The protest of the great Han Yu, in 819, over the bone of Buddha, seems to have been effective, for the Chinese do not appear interested in relics.

However, there is one custom which must be mentioned in this connection. Buddhist monks who have attained considerable sanctity are buried in jars of pottery, packed in charcoal made from a variety of willow, which has a preservative effect. After three years the body is removed, gilded and placed on an altar, where it is worshipped mainly by the curious and the ignorant. I know one Buddhist lady, noted for her piety, who refused to visit such a Ruh Shen, though the temple was next her home. Sometimes these "Dried Monks" are considered to be incarnations of boddhisattvas, and they usually perform miracles.

The musical instruments used in temples are divided by the Chinese into eight classes. They are given by Mrs. Richard (Chinese Music), as instru-

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9. Hsien Mao Hsueh : offering the blood, which is then spilt upon the ground.

10. Tsu Hsien Li : offering the first of the three bowls of each kind of food.

11. Ya Hsien Li : offering the second bowl of each kind.

12. Chung Hsien Li : offering the third bowl.

13. Tu Wen : the Ta T'ung hands the paper to the Hu Chen, who offers it as he did the bowls. It is then taken and read, or rather chanted, by the Fu T'ung.

14. Tien Choh : some wine is sprinkled on the ground by the Hu Chen as a libation.

15. Hou Szi Pai : the later worship, similar in form to the Ch'ien Szi Pai.

16. Wan Liao Li : the prayer is taken by the Fu T'ung, lighted and burned in a wire stand placed in the courtyard on the left side of the Hu Chen.

The ceremony is then over, but if a death has occurred during the year there is added the Tsi Ling Li, or farewell to the dead, consisting of three kowtows to the tablet of the departed. If the clan has business to conduct the meeting is held that day.

The Ta Chi may also be offered at funerals, and if the family can afford it, the number of dishes presented may be increased. There is in addition a short preliminary service asking permission from the ancestors to make the sacrifice, and the dotting of the tablet, first with black, then with red ink, called Tien Chu, which is described by De Groot (*Rel. Sys. of China*, vol. I, p. 214). In Anking the ceremony is slightly different, but to go into funeral rites would be beyond the scope of this paper. When the whole ceremony is finished, some paper money is burned, firecrackers set off and each member or representative of the family receives a part of the sacrifice. What this rite means to the Chinese it is futile for a foreigner to discuss, but there can be no question that it is a very sacred thing. Ancestral temples are some-